Jewish Wizards and Tzaddiks
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Dedication
To Lenny

Preface
I was privileged to be able to translate Sefer ha-Tzaddikim or Handbook of the (Magic of the) Tzaddiks. This anonymous work is a grimoire of magical techniques used by Jewish miracle-workers or wizards known as tzaddikim. As you will read, tzaddikim are exempt from the prohibitions against witchcraft because they use their occult techniques only for righteous purposes. Examples of wonder-worker tzaddikim include: Elijah, Elisha, Rabbis and Kabbalists such as Issac Luria, Rabbi Chayyim Vital, and the founder of the Hasidic movement, the Baal Shem Tov.

To publish The Handbook of the (Magic of the) Tzaddiks or Sefer ha-Tzaddikim as an eBook would be both dangerous and a shanda. That book is only intended to be read by true tzaddikim. It should not be sought after by those simply seeking to use the magic of the tzaddik for their own purposes.

For everyone else who seeks to know more about wizardry in the Jewish tradition, I offer this eBook. If you are a person who seeks to rise to the level of the righteous tzaddik and understand the path and true nature of the wizard, then this book is for you.

Blessings to you,
Dr. Jeremy Weiss
Temple of Miriam the Prophetess

Chapter 1 Introduction to Jewish Wizards and Tzaddiks

Every tradition has their miracle-workers, their wonder-workers, their holy version of a wizard. Judaism is no exception. In the Jewish tradition, the wizard or miracle-worker is called a tzaddik.

What is a tzaddik?
Tzaddiks are a miracle-workers in the Jewish tradition and they are exempt from all of the prohibitions against use of magic. Why are they exempt? Because they are righteous, who would only use their wonderful powers and occult knowledge to help and benefit other individuals, groups, communities, Israel or the entire world.

Tzaddik's prayers are considered especially powerful, as the Talmud states: "A tzaddik decrees and the blessed Divine fulfills." Rabbi Gamliel the son of Rabbi Judah ha-Nasi used to say: "Make the Divine's will your own will, that the Divine makes your will as the Divine's will."

Who is a tzaddik?
According to Rabbinical sage Maimonides and the Babylonian Talmud Yevamot 49b-50a a "tzaddik" is "A righteous person whose merit surpasses their iniquity". A tzaddik has no evil inclination and they are bestowed this position by the Divine. Therefore, anyone can be a tzaddik, even someone who fails to identify as Jewish.

Tzaddikim are equivalent to angels, according to Talmud (Ned. 20b, Kid. 72a), and the Zohar (I:12b). The title of tzaddik denotes a spiritual description of their soul. This term is applied to one who has completely sublimated their natural "animal" or "vital" soul inclinations into holiness. They experience only love and awe of G-d, without material temptations. According to Kabbalah, a tzaddik has nullified themselves and their desires in complete deference to G-d's desires. A tzaddik serves as a vehicle to G-d and has no ego or self-consciousness.

Students of the later Kabbalah believed that there are always thirty-six anonymous tzaddikim or "tzaddikim nistarim". These 36 people are also called, "lamedvovniks"—which numerologically presents "36" in Hebrew gematria. They are believed to be living among us at all times. Generally, tzadikim emerge from their self-imposed concealment and recede back into anonymity as soon as their miraclework is complete.

The lamedvovniks have no association with each other, do not know each other and, while they may reveal themselves, most often they do not even know themselves that they are a tzaddik. In fact, usually tzaddikim are too humble to believe that they could be a tzaddik. Therefore, if a person claims to be a lamedvovnik, it serves as proof in the Jewish tradition that they are almost certainly an imposter. Even someone who may not profess to be Jewish, may be a tzaddik.

Tzaddikim come back from the dead as spirits known as ibburs and can occupy the body of the living. They can possess others and work their magic and miracles through their agency without them knowing. Other times possession by the souls of tzaddiks is deliberately precipitated by the pious.

Where do tzaddiks get their powers?
Not surprisingly, the explanation in the Talmud is a paradox. By submitting their will to the will of G-d, G-d fulfills the will of the righteous (Shab. 59b). This determination is based on a verse from 2 Samuel 23:3, "The righteous rule the awe of G-d and is supported in other Jewish texts, such as Talmud Moed Katan (16b), which in turn quotes Talmud (Suk. 42a).

How can I identify a true tzaddik?
You can't. Anyone who claims to be one, is most certainly not one. Anyone who believes they are not a tzaddik, might be one. You or someone else could be a tzaddik and not know it. The righteous do not have to be scholarly. You or someone else may be possessed by the ibbur of a tzaddik and not know it. At any time, you could be looking into the face of a tzaddik, even when looking into a mirror.

Name someone who was a tzaddik!
Israel ben Eliezer, the Baal Shem Tov (The Best Wonderworker), also known as BeSHT (c. 1698–1760 CE) and founder of the Hasidic movement, is widely thought to be an example of a tzaddik. According to Shivhei ha-Besht (In Praise of Baal Shem Tov), published in 1814 CE, BeSHT could turn invisible, battled demons, teleport, and fought werewolves. To this day, merely writing his name on an amulet makes it effective (thus making him an intercessor). Even in death, the name of the tzaddik retains its power!

What do you do if you discover a tzaddik?
In the rare case that a tzaddik is accidentally "discovered", their secret identity should not be disclosed. The Jewish messiah will be chosen among one of these thirty-six tzaddikim nistarim and will reveal themselves only when the world is ready.

Tzaddiks can use magic!
Tzaddiks are exempt from the prohibition against the use of witchcraft because they are entirely righteous and only use their wonderful powers to help and benefit other individuals, groups, communities, Israel or the entire world.

The Moed Katan 16b tractate of the Talmud definitively puts this issue to rest, clearly stating that the righteous have the power to bend G-d's will to their own. Talmud tractate Sukkah 42a states that the piety of the righteous individual can actually reverse a divine decision. According to Talmud, in the past tzadikim have (for the most part) chosen to accept divine judgement—but only when the existence of the world is placed at risk (Rosh Hashana 16b) and for incidents about which we are aware.

Chapter 2 The Source of the Tzaddik's Magical Powers Revealed

First and foremost, the power and praxis of Jewish magic originates with the will of the Divine. The power of this deity lies in the sound of its name. Sound itself has the power to create and manifest in the physical realm.

The act of creation was an act of the spoken word, "G-d said, 'Let there be light', and there was light." (Gen 1:3). "May the words from my mouth manifest as reality." (Isa. 55:11). The power of the magic word—the true name(s) of the Divine, is at work. Baruch ha-Shem.

Good deeds manifest magic

There are well-described mechanisms for the way good deeds manifest miracles. Everything from attracting the attention of G-d to your plight to creating more angels and helping to further tikkun olam.

Charity manifests magic

Donating anonymously is the most powerful form of magic in the Jewish tradition and I fully endorse this principle. It is derived from Proverbs 10:2 which states, "Charity saves from death." It is for this reason, charitable giving is by far the single most recommended (and used) protective and preventive magical prescriptive or remedy in the whole of the Jewish magico-religious tradition.

The root of the word for tzaddik is tzeddek which means "justice" or "righteousness". Tzaddik is also the root of the word tzedakah, which means "charity" and also "righteousness"—from where the tzaddikim draw their powers.

The blessed poor

In fact, the appearance of a desperate person in need is considered to be a "gift" because G-d is providing an opportunity for a charitable good deed to be performed Talmud (Rosh Hashana 16a, Baba Batra 10a), The Zohar (I;104a) and Sefer ha-Yashar. Kabbalist Issac Luria also taught his students that Psalms 111:3 encourages us to be charitable because charity leaves a permanent and enduring positive mark on the soul and physiognomy.

Chapter 3 Magical Powers of the Tzaddikim

Among the many powers of the tzaddikim are amulet making, automatic writing, blessing others, demon fighting, divination, exorcism, invisibility, necromancy, oneiromancy, possession, prophecy, protection from plague, progroms, evil witches, and all harm, teleportation, and many other amazing powers too numerous to include. How do they do it?

Amulets

When Tzaddiks make amulets they are made on a certain schedule according to the calendar and zodiac; often on deerskin parchment, they contain words of power. Sometimes sigils are

used. Proper grammar and even using a particular font is imperative. Microcalligraphy, various Psalms, prayers, holy symbols and scriptural quotes may be included. Even today most amulets are still based on Kabbalist Moses Zacuto's work, Shorshei ha-Shemot. Unfortunately, tzaddiks who do not read Hebrew are out of luck, as it has not been translated into English. They must turn to other sources, such as Sefer ha-Tzaddikim or The Grimoire of Practical Jewish Magic for Everyone.

Automatic writing

Shem ha-kotev, which means "writing of the name", is the phenomenon of writing while possessed by a benevolent entity, such as an ibbur or maggid (like Sar ha-Torah or Metatron). This technique is thought to be inspired by an incident in the Book of Daniel in which Daniel writes on a wall while in an inspired state. (However, in the biblical account, no possession is described.) According to the book Sha'arei Tzedek (Gates of Justice), the technique of shem ha-kotev can be invoked through the intercession of the angels Gabriel and Michael. Both the Zohar and Sefer ha-Tzaddikim were written by tzaddiks using shem ha-kotev.

Blessing

While the power of the blessing actually comes from the deity and not the person performing the blessing, Psalms 35 tells us that every person has the authority to bless another. This skill is not limited to the tzaddik. It is accessible to the beinoni (average persons).

Demon fighting

In the Jewish tradition, demons or "mazzikim" (or "shedim") are thought to be invisible to humans. Demons have wings (Niddah 24b) and move around and can foresee the future. Like men, they eat, drink, have sex, bear children, and die (Chagigah 16a). Like angels, they know the future (Chagigah 16a). Animals are better able than humans to detect demonic presence. Demons may cast a shadow (Yebamot 122a, Gittin 66a).

Demons are unable to create physical objects, but they can move them (Exodus Rabbah 10:7). Demons often congregate in the forests, in groups of nine, in the shade or the shadows of the moon and, for reasons unknown, near trees which bear nuts. Demons gather on rooftops, near outhouses, drainage gutters and, surprisingly, are attracted to the synagogue.

While demons are often thought to be the source of physical ailments and there are numerous named demons that cause specific ailments, demons are only rarely associated with mental illness, such as insanity or madness (Rosh Hashanah 28a, Yoma 83a).

Fighting demons is everyone's responsibility and there are many ordinary tools available to do so. Iron, wine, puzzles, dancing, oils, certain colors, and incense are just a few. However, tzaddiks are endowed with particularly powerful skills. Because of their piety, they are particularly suited to spiritual warfare. The Christian scholar Origen credits Jews with a special talent for exorcising demons (Against Celsus, book 4). Kabbalists Isaac Luria and Chayyim Vital were two Rabbis who were particularly skilled in fighting demons. Fighting demons and spirits is

focused on getting the malevolent force to confess its true name. Once known, the demon can be trapped or even banished.

The number of books and manuscripts containing information on the subject of fighting demons is nearly incomprehensible.

Divination
Tzaddikim are endowed with the ability to answer questions through divination. Aaron used the Urim and Thummim. Since this is no longer available, a common method of divination is bibliomancy. The reasoning behind it is as follows. G-d sent us the Torah to advise us in times of difficulty. It is the book to which we turn for answers. There is no reason not to turn to it for an inspired answer.

Asking G-d directly for an answer is perfectly acceptable. Another method of making decisions is to simply leave the decision to G-d by casting lots or some other process of sortilege. The tzaddik Joseph used a divining cup for hydromancy. How tzaddikim choose their method of divination is up to them. Ceromancy, pyromancy, scrying, metoscopy, chiromancy, belomancy and reading omens are all powers available to the righteous.

Exorcism
Failure of the exorcism by a beinoni sometimes requires that a new, even more pious and righteous person—a true tzaddik, step in to perform their magic. Tzaddiks must be prepared to confront malevolent forces. Sefer ha-Goralot, Sefer ha-Gilgulim, Sefer Toldoth ha-Ari, and Shoshan Yesod ha-Olam are essential knowledge for the tzaddik who is called upon to exorcise the possessed.

Necromancy
In 1 Kings 17:17-22 we read the story of the tzaddik Elijah and his miraculous ability to raise the dead.

> After a while, the son of the mistress of the house fell sick, and his illness grew worse, until he had no breath left in him. She said to Elijah, “What harm have I done you, O man of G-d, that you should come here to recall my sin and cause the death of my son?” “Give me the boy,” he said to her; and taking him from her arms, he carried him to the upper chamber where he was staying, and laid him down on his own bed. He cried out to the LORD and said, “O LORD my G-d, will You bring calamity upon this widow whose guest I am, and let her son die?” Then he stretched out over the child three times, and cried out to the LORD, saying, “O LORD my G-d, let this child’s life return to his body!” The LORD heard Elijah’s plea; the child’s life returned to his body, and he revived. Elijah picked up the child and brought him down from the upper room into the main room, and gave him to his mother. “See,” said Elijah, “your son is alive.” And the woman answered Elijah, “Now I know that you are a man of G-d and that the word of the LORD is truly in your mouth.”

To learn how to breathe life into a being is to possess knowledge of the (secret) word of the Lord—the ineffable name. Tzaddik Judah Ben Loew brought the golem to life in the late 16th century. Several texts, such as Sefer Yetzirah give these formulas.

Oneiromancy
Dreaming is one sixtieth of prophecy. Daniel, Joseph and Jacob were tzaddikim with great powers of oneiromancy. They could interpret their dreams and the dreams of others. The Hebrew people called either a prophetic dreamer or a dream interpreter a “ba’al ha-chalomot” or “ish ha-chalom” or “ba’al ha-chalom”.

At the time of the third century, Rabbi Bana’sh tells us that there were 24 dream interpreters in Jerusalem alone. In Berakhot 56a-b, the Talmud tells an extensive tale of two famous rabbis who visit a professional dream interpreter named Bar Haddaya. The dream interpreters of that time carried a dream book.

In addition to interpretation of dreams, oneiromancers Medieval Jewish mystic Hai Gaon (939–March 28, 1038 CE) described a method of divination by attaining a prophetic state during dreaming while asleep. This She’elat Halom (dream request) ritual is used to summon angels in a dream for the purpose of receiving gnosis.

Possession of others
After the death of a tzaddik, its soul can decide, at will, to possess the body of a person. That person may be the physical vehicle for the tzaddik to perform their necessary action, either mundane or miraculous. In other words, the soul of a tzaddik may possess someone who is in the right place at the right time with the opportunity to do the correct action that might alter the course of humanity for the better.

However, most cases of ibbur possession are by tzaddiks who sought out possession by the souls of other tzaddiks—in order to obtain gnosis. Both Isaac Luria and Chayyim Vital were skilled in another similar ritual, called yichudim, which included incubation—a forbidden act of necromancy repeatedly condemned in Isaiah.

Prophecy
The occasional correct forecast is within the skill set of every person. However, foretelling the future with such accuracy as to be “true” prophecy was performed by 55 people in the Bible, 7 of whom are women (Sarah, Miriam, Deborah, Abigail, Hannah, Huldah, and Esther). Tzaddika or Tzaddikot, as they are called. Miriam performed more than one magical act. She foretold the future, she healed, she wielded the power of her well, and more. How can prophecy be performed by those who are not tzaddikim? They can simply ask the tzaddikot and prophetesses themselves by using in Sefer ha-Sheilat Sefer (Bibliomancy with the Seven Biblical Prophetesses).

Protection from plague, pogroms and harm

A plague swept through the town of Mezibush, killing people of every age and gender. The community leaders turned to the Baal Shem Tov and asked him to banish the plague and the Baal Shem Tov responded that the annulment of the disease was in their own hands. He explained that the town would be spared only by uniting together to create a brand new Torah scroll for the community. Those who still had their health sprang into action and began raising the funds to commission a new Torah. The Baal Shem Tov instructed his personal sofer to write this new Torah. Miraculously, as the Torah was written, the community healed and the plague receded. This scroll became known as the Miracle Sefer Torah.

Teleportation

A method of teleportation that has been used by numerous Jewish sages and mystics. It is called kefitzat ha-derech, which means “shortening of the way.” This phenomenon is first mentioned in the written rabbinical commentaries of the Bible, called the “Midrash” which were composed from 400 CE - 900 CE. In the first recorded incident, Rabbi Chanina ben Dosa is instantly transported to Jerusalem with the help of angels (S of S R. 1:4; Eccl. R. 1.1).

The vast tome of Jewish knowledge, called the Talmud, also supported kefitzat ha-derech and tells us that the technique was used as far back as Biblical times. According to the Talmud, three biblical figures—Eliezer, Jacob and Abishai, all used this power (Sanh. 95a; Chul. 91b).

It is also written that, in the 2nd century CE, Rabbi Simon bar Yochai used this extraordinary technique of travel in order to get to Rome, slip past the palace guards and appear for an audience with the Emperor Caesar. Later, in the 9th century, Rabbi Natronai Gaon was rumored to have used kefitzat ha-derech to travel from Babylonia to France and back.

In his book, Otzer Geonim, the 11th century CE Rabbi Chai ben Sherira Gaon writes about numerous mystical wonder-workers who could appear on the same day in two different synagogues that were apart by several days' travel. Two centuries later, Rabbis were still using this travel technique. 13th century German Rabbi Samuel ha-Chasid, who could heal illness, light a dark room without fire, summon and control animals, could also deploy a cloud to transport him over long distances (Sefer ha-Peliyah). The same book states that another German rabbi, Rabbi Judah ha-Chasid of the 12th and 13th centuries CE also could perform this same feat of shortening distance. Finally, Kabbalists Isaac Luria (1534 CE - 1572 CE) and his disciple Chayyim Vital (1542 CE - 1620 CE) were known to perform this dimensional bending of space even three hundred years later!

Chapter 4 Conclusion: How Can You Become a Tzaddik

You will never know if you are a tzaddik. It is likely you are not one. If you think you are one, you definitely aren’t one. It is possible, however, that a tzaddik is working through you right now and you might not even know it. It is possible to provoke possession by a tzaddik.

So what is the bottom line? Act like a tzaddik. Act righteously and without enmity. Your merit should surpass your iniquity. Be the righteous person. Not the person who stands and judges, but the person who forgives and is compassionate. Ahavat chinam. Be kind. Be merciful. Be

charitable. Even then, you cannot transform yourself from a beinoni into one who never sins in thought, speech or action. Not unless it is Divine will. We are supposed to be striving for devekut and for our souls to fuse with that of the Divine through thought, word, and deed…So…maybe you can. Certainly you will never become a tzaddik if you don't act like one! Perhaps spend some time looking for ways to raise your vibration.

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